Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, APRIL 9, 1831. NO. 15.

RELIGIOUS MISCELLANY.

"I AND MY FATHER ARE ONE."

A valuable religious paper is published in Philadelphia, entitled "The Herald of Truth, devoted to Liberal Christianity," &c. It was commenced with the present year, and is issued weekly in a quarto sheet. Among the correspondents we notice the signature of F., from one of whose communications we copy the following.

It is of the first importance to know the moral character and purposes of that invisible and almighty Being, in whose hands we must feel that we are. We examine the system of things of which we are a part, and we discern luminous traces of wisdom and beneficence. We have many, very many reasons to believe that God is good. In the various arrangements of the universe we have so many instances of benevolence. There is a gladness throughout creation, as if it were conscious of the presence of a kind and generous Protector. And at seasons, when we survey the beautiful appearances of nature, and see all things rejoicing together, and hear voices of joy and praise resounding through all space—when the earth puts on her beautiful garments, and the stars hang out their golden lamps, or the clouds wait in irregular groups upon the setting sun, and catch his last smiles, until they blush at his amazing splendor—when the bow is bent over the landscape by the hand of the Almighty—at moments like these we feel a rising confidence in the Author of all things.—The same effect is produced, when we contemplate the rich and exhaustless provisions made for the comfort of earth's countless inhabitants. And the general conclusion is, that God is good.

But, after all, we do not obtain that deep and perfect conviction of the boundlessness of the divine love which we desire. It is rather a floating speculation of the mind than a settled habit of feeling. In truth we need more abundant evidence of the good intentions of the overruling Power, with regard to us. There are proofs enough of general benevolence, but we wish to be fully satisfied that as individuals we are the objects of divine care.

We turn to the New Testament. We there read the history of one, the perfection of whose character knows no parallel on earth. Believing, that he had an extraordinary and sufficient sanction for all that he did and said, how delightful is it to hear him declare that he and his Father are one—that God is *actuated*, (if I may so speak,) by the same spirit which breathed in him. O, how full of joy and confidence and hope is the assurance that that stupendous and unseen Agent, the evidences of whose existence and energy lie scattered around us in measureless profusion, is one in spirit and purpose with him whose love not all the ingratitude, and insults, and injuries of men could extinguish—whose whole heart was poured out in tenderness upon the ignorant and sinful children of men! How inexpressibly delightful is it to follow our blessed Saviour round upon his unwearied errands of mercy—to see him doing good to those whom he knew would reject him, and heap their imprecations on his head—to hear him commanding his disciples to forgive a sinning brother not only seven times, but seventy times seven—and, finally, upon the dreadful cross, and amidst untold agonies, breathing out a prayer and an excuse for his savage murderers, bequeathing a religion to the world which teaches us never to be overcome of evil, but to overcome evil with good. When we have considered all these things, how unspeakably affecting is it to remember that this illustrious personage, who gave himself cheerfully up for the cause of truth and of man, declared that he and the Being who sent him were *one*. Was Christ tender, merciful, and forgiving? so then is God; with this difference only, that as God is infinite and uncreated, every attribute of his must excel immeasurably in degree a similar attribute in another who declared himself, as Jesus did, dependant upon God, deriving all his power and glory from the Father. Every human mind must veneate the character of Jesus. No one, whether a believer in Christianity or not, can contemplate our blessed Master, without being filled with sentiments of admiration and love. If we know any thing of God, similar feelings must be excited in us towards him, for they are *one*.

We cannot—oh, no! we cannot believe those, who, while they call God good, compassionate and kind, still ascribe to him a system of government that savours of any thing but *mercy*, who represent him as bringing mankind, generation after generation, into existence, "bond slaves of satan," bound hand and foot to the service of sin, and then condemning a large portion of them to inconceivable and endless wo. How foreign—how opposite is such a representation to the gentle, loving, and forgiving spirit of Christ. It cannot be the spirit of God, for they are *one*. If God commands us to overcome evil with good, he certainly would not set before us a standard of goodness different from his own. "I will overcome evil with good—with everlasting good. He pities the sheep when the shepherd leaves his flock and goes after the one that has strayed away, and seeks for it *until he finds it*, (observe,) *until he finds it*—so God will pursue the sinner with his mercy, and leave no possible means of restoring him to goodness untried. This was the spirit of Jesus, and this must be the spirit of God, because in spirit they were *one*. How can we help casting ourselves with entire and childlike trust upon God? We cannot help loving what we see to be love—how then can we help loving God supremely? He is the archetype of that perfection of which Jesus Christ was the glorious image. And if we love him, shall we not fly on the swift wings of gratitude and love to obey him—to discover his will, and to exult in its fulfilment? Let no one say that it is a dangerous doctrine to teach—that the doors of divine mercy stand open day and night, forever and ever. It is an *omnipotent* doctrine, omnipotent with all the best and strongest affections of the human soul, omnipotent over all those principles of our nature, by whose operation true, genuine and reasonable service is to be rendered by man to his God.

If I were asked to point out in a few words the most important thing in Christianity, I should say that the simple fact of the existence of such a person as Jesus of Nazareth leads the mind to all necessary truth—to the most glorious conclusions. I do not refer particularly to any of his instructions, although they are unequalled in beauty and power. I do not refer to any one solitary fact or declaration. But let me believe, (and how can I avoid believing it!) that such a moral phenomenon as the character of Jesus has been exhibited on earth, and I am led directly to the perfections of God—to a knowledge of the lofty capacity and destination of man. In Jesus Christ I discover the character of that Being by whom he was sent, and the dignity and worth of that nature, of the perfection of which he was a bright and spotless specimen. As the sun rolling through the heavens declares the natural power of God, so in Jesus Christ I perceive the loveliness of the Almighty Father. I see too what man is capable of being. God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Let us be the followers of Christ, not only by profession, but by the acquisition of his spirit. And then we shall be one with him—*one* with God! Sublime destiny! Dwelling in love, we shall dwell in God, and God in us! What a privilege, that these frail fabrics of the dust, these feeble creatures should be united in intimate and everlasting communion with the invisible Spirit, who has known no beginning, and shall know no end, whose dwelling place is eternity, and in whose glory the universe is wrapt as in a garment.

HON. JUDGE THACHER'S ADDRESS.

We extract the following passages from this ingenious and interesting address, recently delivered before the members of the Bar of the County of Suffolk. The subject of the address is the *connexion of the moral and professional character*. This is happily illustrated; and it is shewn, that the whole community are concerned in the moral dignity and purity of a profession, to whom some of its highest interests are committed, as to "the *protectors of innocence, the avengers of wrong, the expounders of right*."

We belong, gentlemen, to a profession, whose duty it is to keep with vestal purity, and in a perpetual flame, this divine science. For numbers, we compose no small portion of the state. Go through the cities and villages of our country; what place is so barren, what village so small, in which is not found its lawyer, as well as its pastor? We mingle with the people in all their concerns, at home and abroad, in public and private, in the field and on the exchange. The influence of the profession is not confined to the administration of justice; it is felt in all the concerns of life and government. You see lawyers in every legislative assembly, among the first to originate, to counsel, and to effect measures of interest to the state. They are active members of every corporation, whether municipal, literary, commercial or humane. Nothing human is foreign to their pursuits. Holding in their hands the shield of the law, they are the protectors of innocence, the avengers of wrong, the expounders of right. Though generally poor themselves, they number the rich among their clients. The mariner pursues his adventurous course upon the ocean more cheerfully and securely, because he finds among the profession the seaman's friend. Even the miserable criminal, arraigned for his crimes, wants not an advocate, who will boldly, and eloquently too, defend his rights, when all the good and just of society seemed to be estranged from him. So that, I may add, by their universal knowledge, their professional skill, and their active character, they have a sway over the minds of men, which constitutes moral power in an eminent degree.

The aggregate weight and influence of our society must depend on the individual characters of its members. No individual of any profession is an object of greater reverence than the lawyer, who, to profound learning and exalted moral qualities, adds that most rare gift of heaven, eloquence. While all, therefore, may well be proud of an alliance to such a profession, each should strive by his personal virtues, to render himself and the society worthy of general confidence. Of all communities, that of bad men is least likely to be permanent; for they carry in their head and members the elements of division and decay. But the alliance of learning and virtue is the strong arm of the state. And therefore, in our professional pursuits, the study of justice is ever to be blended with the love and practice of mercy:—since mercy is the foundation of all charitable dealing, and judgment of all just conduct. And if the members of our profession, so numerous, so diffused, and with such powers of influence, will prove themselves true to virtue and to good government, they will compose a phalanx which no Roman legion could penetrate or divide.

Amidst the divisions which successively agitate the state, on subjects of religion, manners, and government, it is your duty not to be indifferent spectators, but to share in them, that the conflicting parties may not lose the example of your wisdom and moderation. If every one, in his station, will do his duty faithfully, as a good citizen, things will go on well in the republic. Your pursuits qualify you to investigate truth, and your opinions deliberately formed on any subject will have great influence upon other classes of the community. You spend days and months in the investigation of controverted titles to real estate, and on disputed cases of small value. And all your powers of body and mind are often brought into intense exertion, to maintain the good cause of your clients. Ought it not sometimes, in the vacation at least, to occur to us, that we have titles of infinitely higher interest to investigate for ourselves?

The late Samuel Dexter, whose powers of investigation were not inferior to any master of reasoning in ancient or modern times, whose noble form so indelibly rests on our memory, whose deep toned voice and powerful eloquence still vibrate within these walls—and none who heard or knew him can ever forget him;—that great lawyer directed his attention, in mature life, to the evidences for Christianity. And I well remember his declaration, that his inquiry had resulted in the belief, that its truth admitted a clear demonstration, and that the religion was divine.

I have therefore considered, that the religious dissensions which agitate the age impose an obligation on intelligent laymen, to look into the foundations, and to satisfy themselves on that celebrated question, *what is truth?* And I think that no man, who seeks his own, or the happiness of his fellow beings, can innocently be indifferent to the answer.

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. XVI.

"Is it not a little one?"—*Gen.* xix. 20.

Sodom and Gomorrah and the neighboring cities had been threatened, for their gross impurity and wickedness, with miraculous destruction, and the family of Lot had been warned to escape for their life to the mountains, that they might not be involved in the same perdition. Disheartened by the efforts required by such a flight, and the dangers and hardships awaiting him in the mountains, he implored of the heavenly messenger, that he might take refuge in a particular city not very distant; urging as a reason, that it was a little one. On what ground the argument was founded, we are not told. Perhaps he thought that a small city would, of course, be less corrupt in proportion to the number of people, than a large one; or he might suppose, that the divine displeasure at the wickedness of the country would be sufficiently manifested by the destruction of the larger cities, though this little one was spared. The argument of Lot prevailed, and the question "is it not a little one?" was in that case much more deserving of consideration, than it is in many other instances, in which it is urged.

Multitudes at the present day endeavor to extenuate inexcusable faults, by the question, "is it not a little one?" They shrink from enormous vices; they wish to maintain reputable characters; but still they have little of moral sensibility. They neither do nor wish to distinguish the nicer shades of virtue and vice. If they are not worse than fashion will justify, they endeavor to satisfy their own consciences, and to persuade the most scrupulous of their neighbors and friends, that all is well. If in a particular instance they must acknowledge some deterioration from moral rectitude, still they ask, "is it not a little one?" and if so, they would have it understood, that little or nothing is to be said or thought about it.

In regard to these injuries or neglects, by which the passions of men are sometimes kindled against their neighbors, candor will often suggest the query, "is it not a little one?" and there is no great danger of extenuating the faults of others too much; those faults, I mean, which relate immediately to ourselves. Many of them may be found to be intended, though perhaps mistaken, kindnesses; and we may generally suppose them attended with unknown circumstances, which, if understood, would allay our resentment. To those, however, who apologise for their own offences or neglects by the question, "Are they not little ones?" I would reply.

1. That the most sacred principles may be violated no less in little things, than they can be in great things. He that defrauds his neighbor of a cent is no less really a cheat, than he who swindles him out of thousands or millions. He that inflicts a needless pain on beast, bird, or insect, is a barbarian, as evidently as he that tortures to an equal degree a human being. While, therefore, the laws of heaven, as taught by revelation or the voice of nature, are alike positive and clear in things great and small, the authority of God is equally involved in all, and every deliberate offence, however small in the eyes of men, is great in the estimation of "Him, who seeth not as man seeth."

2. All our moral habits, whether good or bad, are formed by imperceptible degrees. They grow out of little things; and hence apparent trifles often become in their consequences serious and important in the highest degree. From the general history of felons we may learn, that the greatest criminal was once a petty offender, and that the consummation of his wickedness resulted from a long series of transgressions, the first of which was, in the general estimation, a little one. By enfeebling the conscience and perverting the mind, a slight deviation from the plain line of duty often leads by an easy transition to a second deviation, greater than the first, and the second to a third, and so on, till the heart is hardened, and the character debased, beyond the probability of amendment.

3. Little virtues and vices are in themselves of great moment, as in the course of an ordinary life they may be indefinitely multiplied. Every day affords opportunity for doing ten thousand of those little things which affect the happiness of our associates, on whom our every word and every look has some influence, either good or bad. It is impossible then to compute the amount of happiness, or misery, which in the course of a long life we might occasion, though we never performed a single action of apparent importance.

4. I would in the last place observe, that to persons of sensibility, little things are individually of great importance. Slight injuries or neglects from those in whom they had placed a generous confidence, are painful, as dust or motes to the eye; and on the other hand, no kindness is too small, nor too slightly expressed, to be seen, felt, and cordially acknowledged.

To the observing eye every moral action, however brief and insignificant in itself, is, or may be, vast in its consequences and connexions. Though it may be a little thing to waste five minutes, such a waste is a great thing, if repeated ten times in a day, and unspeakably greater if it grows into a habit, which may affect us for time and eternity. The needless expenditure of a cent in a day may seem a little thing; but this little, if saved, and put on yearly interest, would be sufficient to change the state of millions from beggary to affluence.

Some, perhaps, may object, that this attention to little things will tend to contract the mind, and disqualify it for those wider views, which are more essential to the dignity and happiness of man. It is true, that many in manners and economy, as well as in morals and religion, resemble the Pharisees, who "paid tithes of mint, and anise, and cummin, while they neglected the weightier matters of the law." On the other hand, there are those who neglect ten thousand things of minor importance, from a real or affected attention to things of greater moment. Both these characters are far, and perhaps equally far from perfection. While "everything, however, is beautiful in its season, there is time for all things," great and small. Nothing is required but diligence, order, and attention; such a command over the thoughts, the feelings, and the energies of the mind, as will immediately detach them from one subject, and fix them on another, as the vicissitudes of life and duty require. The noblest minds are alike distinguished by the extent and the minuteness of their views, resembling in humble degrees, that omniscient Spirit, who attends at once to innumerable insects and to innumerable systems of worlds.

MATHETES.

[For the Christian Register.]

ANNALS OF MY PARISH.

I have spoken of many interesting changes in the religious feelings and views of my new acquaintance, Mrs R. If I know my own heart, it was the single desire of dispelling her gloom and augmenting that happiness for which she was formed, that led me with such zeal to her dwelling. No one can more thoroughly deprecate a spirit of reckless, indiscriminate proselytism than myself. The hope I had cherished was soon to become more clear and established.

Ellen R., a daughter-in-law of the lady I have named, had been early in life sent by her father to a distant school. And here, through the influence of her associates, her mind became nearly divested of those peculiar religious prepossessions instilled by her mother. She was by nature reflecting and independent. The germ implanted in her heart while abroad, was not therefore to be uprooted with ease, even when the power of her nearest connexions was exerted for this purpose. As years rolled onward she would muse on the truths involved in our faith, and having once breathed the pure, life-giving air of a liberal religion, no influence could again imprison her spiritual nature. The treatment of her stepmother, (sustaining a relation of itself not seldom fraught with unhappiness,) had in this instance been unusually trying to Ellen. It was different too from that she had once received, and for a cause which led her day by day to that Being, who alone can heal the untold sorrows of life. Truly, she would reflect in her closet, "the heart—the heart alone knoweth its own bitterness."

For many months previous to the time of which I am to speak, this daughter had been betrothed to an individual in our village. The day which should consummate their union was fixed. Mr F., the gentleman to whom her hand had been pledged, was himself a member of the Calvinistic society in this place. His opinions had, however, become tinged at least by those of his friend, with whom he was soon to be connected. Whether the step was fully approved by him I know not; but the lady was anxious that the ceremony should be performed by myself. It gave me unmingled satisfaction to be called to this office. I regarded with no ordinary interest one, and that too a female, who had exhibited such unwavering attachment to what she esteemed the doctrines of the scriptures, encompassed as she was by warnings, by unkindness and sometimes even by menace. I was glad again at the prospect of an interview with the mother. The occasion also was not unfriendly, I imagined, to a strengthening of her recent convictions.

The evening came; the guests were assembled, and all was in readiness. As I entered the room, there was a temporary suspense in the gay conversation around me. As the hour had arrived and the parties were now present, according to my custom I requested them to accompany me to the throne of divine grace. The season was rich in tender and devout associations. A blessing was invoked on the rite now to be cemented. The petition went up from a heart, I trust, neither cold, nor insincere,—"let the religion of Jesus be the seal of their joys, their support under sorrow, their common refuge in trial and temptation, their hope through the changes of time and their portion in eternity." It was my earnest desire that "length of years might bring to their hearts an ever increasing affection"—a desire on which I dwelt with all the energy blended with the emotion which the scene was adapted to inspire. After our supplications, and the ceremony which followed, I pursued my usual course of imparting some appropriate advice. And in this, allusion was made to the duties of a mutual forbearance, candor and charity. The practice, I know, is an old one. But I was on this occasion, as before, convinced that the "old is the better" way. For the tear which started from the eye of her, who was this day to bid adieu to the walls which enclosed us, to call it no longer her home, proved (a vain imagination it may be urged, but to me never unwelcome,) that my words had not been lost. After a short stay I left the little company, but not, as I learned, to an unalloyed enjoyment. It is ever a most trying moment, "when the bride bids parent and home farewell." There are cords then severed, which the affections, the freedom, the joyousness of years have rendered precious and sacred. True, there had been a period when Ellen could have parted from her mother without a pang or a fear. But recent events had so altered the deportment of that mother, that her presence was even dear to the daughter. For now they had a sympathy of faith, a bond than which no stronger exists upon earth. I could not but fancy, on the day of the marriage, how replete with the pains of regret must have been the soul of that parent. How often had she reproved where now she must commend. How many piercing and impassioned looks, how many taunting words, for which through her life she must mourn and weep. I have since made a short call at her house, and there was more than the language of the truth-telling face, that assured me, she was emerging continually from the errors which had so long enchained her spirit. The day star had arisen, the dawn was brightening and fast giving place to the glorious light and liberty of the gospel.

S.

[For the Christian Register.]

DUTCH REFORMED CHURCH.

MR EDITOR,—Spending some time, recently, on the borders of the North River, this has given me opportunity to obtain much information respecting the sect styling itself "*The Reformed Dutch Church*," which, till within thirty or forty years, has been the prevailing denomination in that section of our country. Presuming you will be interested by a summary view of things as they are in the Reformed Dutch Church, I doubt not, you will be not a little astonished to find existing in this enlightened age, and in this free country, an ecclesiastical system of *lordship* among the clergy, and the imposition of human inventions in Creeds and Articles of Faith, worthy of the dark ages seven hundred years ago.

I would first remark the curious association of names with great influence in a state of society, where the body of the people are not faithfully educated and early taught the importance and value of the understanding. They will then learn their great duty to cultivate and improve it, as qualifying them to search for truth, freely and in-

dependently of all human authority, as accountable to God alone. In proof of this association, I would inform you, that the Dutch have long been in the habit of addressing their ministers by the title of *Domine*, thus Domine Van Vrahen, Domine Vanhorne, &c. Hence the idea of dominion, superiority and lordly power has been strongly associated with that of minister, in the mind of uninformed Dutchmen in our country. But there are now many intelligent and good men among them, who are breaking the charm of a title or name, and leading the people to consider ministers as fallible men like other men, and that, in the spirit of Paul, it becomes all ministers to say with him, as in 2 Cor. iv. 5, "For we preach not ourselves, but Christ Jesus, the Lord; and ourselves your servants for Jesus' sake."

I lately met with the Psalms and Hymns of the Reformed Dutch Church, adopted by their General Synod at New York, October, 1813, and printed at New Brunswick, N. J. 1814. In the same book, are annexed to the Psalms and Hymns, their *Heidelberg Catechism*, "as the same is taught in the Reformed Churches and SCHOOLS" in Holland and in America";—also "the *Confession of Faith*, revised in the National Synod, held at Dordrecht, [or Dort, as sometimes named] in the years 1618 and 1619." Next is "The Liturgy of the Reformed Dutch Church;" at the end of which, though last not the least, is the Athanasian Creed, which, though discarded from the Liturgy of the Episcopal Church in the U. States, is retained by this Church, thus capping the climax of an avowed "Standard," which so evidently, in many particulars, "teaches for doctrines the commandments of men."

I cannot better illustrate and support the last position, or give you more correct views of the character of the Reformed Dutch Church, than by the following quotations from the Confession of Faith above mentioned.

Art. 7. "The sufficiency of the holy scriptures to be the only Rule of Faith."

"We believe that the holy scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation, *is sufficiently taught therein*."—"For since it is forbidden to add unto, or take away anything from the word of God, it doth thereby evidently appear, *that the doctrine thereof is most perfect and complete in all respects*."

Art. 9. "The Proof of the article of the trinity of persons in one God."—After offering their supposed proofs, this Article is closed in the following words;—"Therefore, in this point, we do willingly receive *the three Creeds*, namely, that of the Apostles, of Nice, and of Athanasius: Likewise, that which, conformable thereunto, is agreed upon by the ancient fathers." To reconcile this with Article 7, would require one wiser than Solomon.

Art. 13. "Of Divine Providence."—"And as to what he doeth surpassing human understanding, we will not curiously inquire into, farther than our capacity will admit of; but, with greatest humility and reverence, adore the righteous judgments of God, which are hid from us; contenting ourselves that we are disciples of Christ, *to learn only those things which he has revealed to us in his word, without transgressing these limits*."

Art. 20. "We believe that God, who is perfectly merciful and just, sent his Son to assume that nature in which the disobedience was committed, to make satisfaction in the same, and to bear *the punishment of sin, by his most bitter passion and death*."

Art. 21. "We believe that Jesus Christ is ordained with an oath to be an everlasting high priest, after the order of Melchizedeck. Who hath presented himself in our behalf, before his Father, *to appease his wrath by his full satisfaction*, offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins; as the prophets had foretold." In another part of this Article are these words—"Therefore he restored that which he took not away, and suffered the just for the unjust, as well in his body as soul, *feeling the terrible punishment which our sins had merited*, insomuch that his sweat became like unto drops of blood falling on the ground.'

Art. 29. "We believe that we ought diligently and circumspectly to discern *from the word of God*, which is the true church, &c."—"The marks by which the true church is known, are these;—If the pure doctrine of the gospel is preached therein—if she maintain the pure administration of the sacraments, *as instituted by Christ*;—if church discipline is exercised in punishing of sin;—in short, if all things are managed according to the pure word of God, all things contrary thereto rejected, and *Jesus Christ acknowledged as the only Head of the Church*."—"As for the false church, she ascribes *more power* and *authority to herself and her ordinances, than the word of God*, and will not submit herself to the yoke of Christ. Neither does she administer the sacraments as appointed by Christ, in his word, but adds to and takes from them, as she thinks proper."

Art. 35. It is entitled—"Of the holy Supper of our Lord Jesus Christ." In the middle of this Article are the following remarkable sentences—"Christ, that he might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, *to testify by them unto us, that, as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished; that we also do as certainly receive by faith, (which is the hand and mouth of our soul) the true body and blood of Christ, our only Saviour, in our souls, for the support of our spiritual life*. Now as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of this sacrament in vain; so he works in us all what he represents to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us; as the operations of the Holy Ghost are hidden and incomprehensible. *In the mean time we err not when we say, that, that which is eat and drank by us*, IS THE PROPER AND NATURAL BODY, AND THE PROPER BLOOD OF CHRIST."

This Article closes in the following words;—"Therefore, we reject all mixtures and damnable inventions, which men have added unto and blended with the sacraments, as profanations of them. And affirm, that we ought to rest satisfied with the ordinances which Christ and his apostles have taught us, and that we must speak of them as they have spoken."

The last Article, 37. "Of the last Judgment."

Near the close of this article. "The faithful and elect shall be crowned with glory and honor; and the Son of God will confess their names before God his Father and his elect angels; all tears shall be wiped from their eyes, and their cause which is now condemned by many judges and magistrates, *as heretical and impious*, will then be known to be the cause of the Son of God."

If you consider the above, faithfully copied from "The Confession of Faith of the Reformed Dutch Church," will be new and interesting to your readers,—to real Bible Christians,—and to all who "stand fast in the liberty wherewith Christ hath made us free" Gal. v. 1; you are at liberty to insert it in your paper. Comment, on my part, I deem unnecessary—my only wish is, that you would get the book containing it, and that it be read extensively. It will lead to value the scriptures, as the only sure word of prophecy, more highly—to vindicate the rights of individuals to hear and read and judge, *each one* for himself, *as accountable to God alone*, and not to give place by subjection to fallible men, no, not for an hour. Gal. ii. 5. C.

We insert this communication, because, though evidently occasioned by the annual fast, which has just been celebrated, the thoughts it suggests may be useful at any time. It was not received in season for our last paper.

[For the Christian Register.]

FASTING.

In view of the approaching annual fast, may we not ask ourselves with propriety, what is a day of fasting, humiliation, and prayer? How may we best observe a day of fasting, so as to secure those ends which such a season proposes to us? We are aware that a great difference of opinion exists in the public mind, respecting the proper observance of a day of fasting. There are those who are satisfied with the mere name, and think all requisitions are complied with, if, as they are pleased to term it, it be a fasting for the soul, though there be no abstinence from food. Some go as far to the opposite extreme, by observing the forms of fasting without making a spiritual application of it. They comply so far as to abstain from food, but forget the practical improvement to be made of it.

It is easy to see that there is an error in both of these practices. In the latter, especially, the error is too palpable to be disregarded by any one, upon a moment's consideration. For, if a fast is observed in this way, *that* sin almost invariably follows, which has been so much and so justly decried. An inordinate indulgence is the almost certain consequence of abstinence from no motive but that of a denial of the appetite. From this circumstance, some have attempted to draw an argument against abstaining from food with much rigor. They would advise that there be no refraining from food at all, rather than that such criminal excesses should be indulged. This is a very weak argument to support a poor cause. They might as well condemn the Christian religion, because there have been connected with it errors and wicked practices. Let us strike at the reformation of the bad practices, without molesting any customs that have a good influence upon society. I trust there are but few of the above mentioned character. If by examination, any of us find ourselves attached to these criminal indulgences, we can assure ourselves, that the fault lies not in the custom, but in our own vicious propensities.

It is to the first mentioned class that I wish to apply my remarks at present: to those who are satisfied with the name of fasting, but do not care to put themselves to the inconvenience of hunger and the loss of food. It is by these that we often hear it alleged, that the fasts spoken of in scripture are not, strictly speaking, the refraining from food; but rigid self examination, sorrow of heart, repentance of sin, and the fasting of the soul. But let me ask them, how can communication with our own hearts be carried on with more profit, than when the system is not suffering from long indulgence? When are the thoughts most free? After satiety, or when the appetite has been for a time debarred from meats and drinks? Does not the soul feel a livelier glow of devotion in communion with her God, when farthest separated from time and sense? Is it not known that fasting is a dictate of nature, when we are heavily oppressed with some outward calamity? Does the soul, borne down with sorrow and anxious for its remedy, seek a relief from its cares, in the luxuries of the table? If we feel truly and sincerely afflicted at the causes which call for fasting and prayer before God, (and who can be insensible of the momentous concerns which call for such a season,) the indulgence of our appetites will claim but a small share of our attention, until we have sought and found remedy for impending evils. The Jews, we know, fasted from sunset to sunset, and thought it not too great a burden. And Christ condemned neither the length nor the number of their fasts, but only reproved the ostentation with which they were observed. Still farther he approved their fasting. "When thou fastest, anoint thy head and wash thy face," &c. That is, it is well to fast as much and as long as you will, but do it without ostentation. St Paul was often "in hunger and thirst, in watchings and fastings."

Can we suppose that the Deity is satisfied with the mere name of a fast, when a day has been set apart and consecrated expressly to fasting and prayer? It is well, nay, it is necessary to keep the fast of repentance, and of self examination; but even these can be but imperfectly observed, if the body be not first brought under subjection to the will. Let us not be guilty of the impiety of mocking with forms and with divided affections Him, who knows our thoughts and our every motive. But with an eye fixed on the summit of perfectness, and a soul bent on fulfilling the whole law of rectitude and duty, let our path be "the path of the just, which, like the rising light, shineth brighter and brighter unto the perfect day."

J.

[For the Christian Register.]

THE CHRISTIAN CONNEXION.

MR EDITOR,—A statistical article was published in your paper of the 26th ult. which purports to have been taken from Williams' New York Annual Register, and to give the respective numbers of the ministers of the different denominations in the State of New York. This account, in one of its items, at least, is extremely erroneous. I refer to the statement of the number of ministers of the Christian Connexion, which is said to be *five*. The "Christian Almanac," for 1831, professing to give an accurate statement of the number of ministers, congregations, and communicants belonging to each of the various religious denominations in the United States, puts down the number of ministers belonging to the Christian Connexion at 23!

The Gospel Luminary, a periodical published in the city of New York, and edited by two ministers of the Christian Connexion, comments with some severity upon this statement, and seems to think, that a representation so widely different from notorious facts could scarcely have been made with an honest purpose—as it seems designed to disparage the Christian Connexion, and to detract from its importance. Charity bids us hope that this suspicion is not well founded. I do not mean to endorse it; nor am I disposed to claim for this denomination more consideration than is warranted by facts.

The Luminary says, "What ought we to think of it"—[the statement of the Almanac] "when it is a fact that the Christian Connexion, in the State of New York alone, numbers four Conferences, which include over 100 preachers, and about the same number of churches, composed of about 5000 communicants: that in the United States, and in the provinces of Upper and Lower Canada, the Christian Connexion numbers not far from 700 ministers, and, probably, over 50,000 communicants. S. Clough, the Corresponding Secretary of the Christian Connexion, in his letter to G. Smallfield, the Corresponding Secretary of the General Baptists in England, gave a luminous account of the Christian Connexion, at that time. That letter was published in various periodicals in England and America, and was, also, extensively circulated in this country in the form of a tract. We are not forward in trumpeting our own numbers, nor do we ask others to do it; but we do ask, that if we must be spoken of, even in an Almanac, that we may have something like the truth said of us." Thus far the Luminary. In a public debate held at Milford, New Jersey, in December, 1830, by Rev. W. L, M'Calla, a Presbyterian, and Elder W. Lane, of the Christian Connexion, in which the former maintained and the latter controverted the Calvinistic doctrine in relation to the Deity of Jesus Christ, it was incidentally stated by Elder Lane, that "the most authentic accounts give us not less than 300 ministers and 15000 communicants west of the Allegany mountains."

When it is considered that this denomination of Christians dates its origin, in this country, but about thirty years since, and the peculiar obstacles which it has encountered are regarded, it must be admitted that its increase, at least in numerical strength and importance, is scarcely to be paralleled in ecclesiastical history.

When it is also considered, that, although the preachers of the Christian Connexion are, as a body, justly respected for their general intelligence and good sense, and many of them for their scientific and literary attainments, yet that the education of many is defective, and that they are, therefore, unable to recommend themselves to the fastidious critic, and to the world, by the learning of the schools; that they have strenuously opposed, as unscriptural, some of the distinguishing and peculiar doctrines of the Orthodox, and have, therefore, been represented by some of the leaders of that sect, as the propagators of heresy, and as preaching another doctrine than that of the Bible; when the freedom, the religious liberty, for which they have contended, has been represented as a cloak for licentiousness; when it is borne in mind that they have frequently had to contend against the influence of wealth, and fashion, and habit, and prejudice, and tradition; that from so many quarters their good has been evil spoken of, and—that notwithstanding such impediments, they have so rapidly increased in numbers, in a country where knowledge is so universally diffused, and where the people are so prone to investigation—the natural inference seems to be, that the doctrines which they have taught, and the practices which they have adopted, must have been maintained at least with some appearance of reason and of countenance from the scriptures; and that, if the Christian Connexion be not entitled to equal deference with some other sects, it has a right to justice.

A MEMBER OF THE CONNEXION.

[For the Christian Register.]

LUKE XIV. 26.

MR EDITOR,—If you, or some of your correspondents will give a plain and just exposition of the following words, it will confer a *great* favor on an anxious seeker after TRUTH.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple."

CHRISTIAN REGISTER.

BOSTON, APRIL 9, 1831.

REVIVALS IN THE STATE OF NEW YORK.

We were obliged by the length of our article under this head last week, to make rather an abrupt pause. The following remarks were intended to be printed in connexion.

To the extracts from Mr Perkins' pamphlet we add two brief communications inserted in the Utica Evangelical Magazine. The writers do not give their names, but we believe that their statements are entitled to credit, because they do not exceed what we have heard from unquestionable authority.

REVIVAL AT HAMILTON.

I wonder some competent person does not notice the wild and senseless strides of Presbyterianism, in this place. Where is the man of common understanding, that would not be struck with astonishment to see and hear, in this, our boasted day of light and freedom, a man professing to be a rational disciple, and expounder of the simple doctrine of Christ, writhing and agonizing, as if he were laboring under the severest application of torture, proclaiming with the energy of phrensy the awful danger of sinking down into hell. If dogs should chance to scuffle in the alley, a deep drawn groan is heard to come forth from the agonizing speaker. "No doubt, (exclaims he,) the noise of those dogs will be the means of sending *thirty* souls to hell!" If some whisper, again the watchful speaker starts with a dreadful sigh—"the least whisper will send souls to hell!" If one moves from a cold part of the room, to get the benefit of the fire, the awful alarm again is made, "souls are in danger! better freeze limbs than damn souls!" At another time you will see him holding a watch, to ascertain how long it will take his convert to get religion. The moral man is a monster in his sight,—"he is worse than the devils in hell!" Again, if the saints rejoice, he forbids it—"saints must pray and agonize for sinners—angels must rejoice!" He inspects the prayers of his obedient disciples—he stops one, and orders another to begin. They must not pray more than two minutes at a time! Free moral agency is the theme—"we do not differ from the Methodists—Calvinism, away with it! we abominate it—hail fellow Methodist!" And, at the same time, drive them to close points, it is "total depravity, special grace." Such are the fruits and such the prominent features of modern Presbyterian revivals. S. M.

Hamilton, Mad. co., Feb., 1831.

Messrs. EDITORS.—On Saturday, the 25th inst. a Miss H. W. called at the house of the writer of this, in order, as he supposed, to have his little girl, 7 or 8 years old, go to a neighbor's, for the purpose of playing with her mates. But judge of his surprise when, on her return, she informed him that the little children had met, at the request of said H. W., for the purpose of having *a prayer meeting!* One of the little girls, six or eight years old, began her prayer with lisping out, "O God," and then turned to one a little older, and laughing said, "what shall I say next?" It may be well to observe, that after the children were duly formed into a meeting, they were left in the house alone, by the *pious* persons who formed the plan of having those, of whom our Saviour has said, "of such is the kingdom of heaven," conduct their prayers in their own way, and I believe I have given you a sample of the manner in which it was conducted, with the exception that they were frequently seen romping out of doors. The above are facts. ONE OPPOSED TO HYPOCRISY.

Port Byron, March 7, 1831.

If the Calvinists of New England have any influence with their brethren in New York, we entreat them by all the love they bear our common Christianity, and by all their respect for religion, to arrest these mad proceedings. Shall the towns and villages of the region, which extends from the Hudson river to the lakes, be given over to the spirit of fanaticism and infidelity; to be divided between them, as one divideth the spoil? These revivals are desolating that whole section of the country, stripping it of whatever is excellent in character, or lovely in religion. We put aside our distinctive opinions, when we call on the Orthodox ministers of this neighborhood to exert themselves, if they can do any thing to save that region from moral ruin. *Our* words would not be heeded—*theirs* may be. No one has written with more force or justice against this very evil than one of their own number. Let him again cause his indignant remonstrance to be heard.

—

When we wrote the foregoing paragraphs, we had not seen the Boston Recorder of last Wednesday, (30th ult.) It contains an article from a correspondent, who signs himself 'Clericus,' which ought to be read by all into whose hands the paper shall fall. The writer questions the propriety of introducing the measures of the New York revivalists into this city. Some of his remarks are so just and pertinent, that we are glad to give them additional circulation through our columns. We have taken the liberty to italicise two or three sentences, to which we would draw particular attention.

It will be admitted, that these measures have not heretofore been practised in New England, in the Congregational churches, though they have prevailed among the Methodists and the Free Will Baptists. Our most judicious, able, devoted and successful ministers have not adopted them, unless to a very limited extent. They have not, for instance, regarded a constant attendance on religious meetings for several days in succession, as desirable; and five or six public exercises in a day, for three or four days and evenings, are almost one continued, uninterrupted meeting.—*These meetings are attended with almost every circumstance which can excite emotion, enlist the sympathies of the hearers, and affect the passions.* My fears are, that time and opportunity are wanting, for them to search the heart, to review the life, to peruse the Bible, to pray in secret, to collect the thoughts on this most solemn and important of all topics, to know what manner of spirit they are of, and to form their resolutions for eternity in that deliberate manner they ought. In *any* circumstances, the time of a revival is a most critical period with awakened sinners; *and there are ten thousand tendencies to hasty conclusions and false hopes.* Under *these* circumstances, must not those tendencies be multiplied?

Is it judicious to call upon anxious sinners to *manifest* their determinations publicly, by rising, by taking an "anxious seat," or in any other manner, so as to *pledge* themselves to repent and seek the salvation of their souls? My difficulty is, that many will be likely to do this, under the excitement of the occasion, in a state of mind far from composed and deliberate; while they are very ignorant of their motives, and ignorant of the real purport of the pledge they give. Remembering the deceitfulness of the human heart, and viewing *the natural operation of the predisposing causes*, I should expect those to be most ready to promise who would prove the last to fulfil. I should expect a great many cases, that would wring the hearts of ministers and Christian friends with future disappointment. I should expect the most precious and durable fruits from those, who formed their resolutions to come over on the Lord's side, in a more retired and trembling manner.

I know that some denominations have long had the habit of pronouncing favorably on the cases of anxious sinners as soon as they obtain peace; also of proclaiming them on the spot, and publishing them abroad. I have not doubted too, that there were real conversions among them. But I have always supposed the fact to be well understood, that *a large proportion of converts thus encouraged and announced, have "fallen away;"* and that in the Congregational churches, the practice was generally regarded as highly injurious to the eventful progress of religion. I should therefore be grieved, as at present advised, to find a similar practice introduced among us. It appears to me full early enough to "number the people," after they have had at least a few weeks to ascertain the nature of their change and give evidence to others.

EXPLANATION OF LUKE XIV. 26.

We cheerfully comply with a correspondent's request, that we would "give a plain and just exposition" of Luke xiv. 26. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple."

The difficulty of this passage is only apparent. It vanishes the moment we consider the Jewish mode of expressing *comparative preference*. Let us take an example or two of this mode. Matth. ix. 13, "I will have mercy and not sacrifice," i. e. I *prefer* mercy to sacrifice. Again, Rom. ix. 14, "Jacob have I loved, but Esau have I hated;" i. e. I have *preferred* Jacob to Esau, to be head of the nation. Again, Matth. vi. 24, "No man can serve two masters: for either he will hate the one and love the other," &c, i. e. he will *prefer* the one to the other, so as not to be sufficiently devoted to the interests of both. We need quote no more passages to show how Jewish writers use language to express comparative preference. They say, *love* this and *hate* that, when they only mean, *prefer* the former to the latter. Accordingly in the text before us, (Luke xiv. 26,) the duty inculcated is not *hatred* of our relatives and our life; this would be alike unnatural, sinful, and opposed to the whole tenor of the gospel; but the duty (one by the way peculiarly difficult to perform in the first age of Christianity,) is this—to *prefer* Christ, or his cause, or the truth and virtue he lived and died to promote, to any earthly object; insomuch that, should the case ever occur, when we must either break the ties which bind us to our family and friends and put to hazard our life, or violate truth and virtue, we are to submit, unhesitatingly, to the former evil, in *preference* to the latter; else we cannot be worthy disciples of Him who sacrificed every earthly good in the cause of truth and virtue: else we cannot satisfy the demands of right conscience, nor act consistently with the relations we sustain to God and the future life.

That the idea, not of absolute *hatred*, but of simple *preference*, is the one our Saviour designed to convey, is made evident, not only by common sense, the Jewish mode of employing language, and the whole current of the New Testament, but also by the parallel passage in Matth. x. 37: where his doctrine on the same topic is this: "He that loveth father or mother *more* than me, is not worthy of me; and he that loveth son or daughter *more* than me is not worthy of me;" that is to say, nothing is to stand so high in our estimation as the Christian cause—the cause of truth, piety, and righteousness. And certainly no one can deem this unreasonable, who knows his nature and destination, and, at the same time, understands the character and purpose of the Christian religion.

THE CHEROKEES.

Our readers will perceive from the account given on our third page, of the arrest of the Missionaries among the Cherokees, that the Government of Georgia still persists in the exercise of violence to compel the Cherokees to quit their native country. This cruel and unjust measure is probably sanctioned by the present law of Georgia. As the offence charged against these innocent men, that of being white and residing in the Cherokee country, is not capital, we trust the occasion will be seized, if they are convicted in the state court, of bringing the constitutionality of the law of Georgia, before the Supreme Court of the United States, by a writ of error. We feel entire confidence that the decision will be favorable to the rights of the Indians.

Many persons think that [illegible] better make a treaty [illegible]

and retire beyond the Mississippi. We hope that neither threats nor force will induce them to adopt this course. A treaty made under present circumstances could not be considered voluntary on the part of the Cherokees, it would be certain ruin to them, and would add another load to the weight of guilt and shame, to which the treatment of the Indians has already subjected our country. Let the Cherokees continue resolutely to maintain possession of their native soil, and the time will soon arrive, when our government will be compelled by the voice of our indignant nation to yield the Indians that protection, which the laws and treaties equally require. In the mean time the Cherokees may be assured of the ardent sympathy of the great majority of our countrymen, and that exertions to aid them will not be wanting, whenever suitable occasions may be presented.

EXCLUSIVENESS.

The following article we copy from the Boston Courier, where it is credited to the Savannah Georgian. Such facts as are here presented need no comment from us.

The editors of the Georgian will oblige certainly one, and probably many subscribers by publishing the enclosed letter of the Pastor of the Unitarian Church at Augusta, to the editor of the Chronicle, exhibiting a sample of *tolerance* that speaks volumes.

Augusta, March 15th, 1831.

Mr Editor,—In the early part of last week, a resolution was passed at a public meeting in this place for the appointment of a committee, to consist of one gentlemen from each of our religious societies, to collect subscriptions, for the establishment of domestic Sunday schools. The members of this Committee, for the Presbyterian, Episcopalian, and Baptist Societies, have declined acting, from an unwillingness to co-operate with Unitarians.

It gives pain to those with whom I am connected, to see the hopes which they had formed for the establishment of Domestic Sabbath Schools thus frustrated; and especially are we pained to find, that our honest religious opinions are made the plea for the desertion of this holy cause, by those who have hitherto claimed the merit of being most active in its support.

To obviate the objection of the gentlemen, I am authorized by the Wardens of the Unitarian Society to state, for the information of all concerned, that the claim which we might have to any sums raised by the exertions of this committee is relinquished.

I am, sir, respectfully yours,

S. G. BULFINCH.

INAUGURATION.

The inauguration of the Rev. John G. Palfrey at the University in Cambridge, as Professor of Biblical Literature in the Theological School, took place on Tuesday last.

A public meeting of the Worcester County Auxilary of the *American Unitarian Association* will be held in Worcester on Thursday evening ext, 14th inst. Addresses are expected from several gentlemen.

An Address, pronounced on the First Tuesday of March, 1831, before the members of the Bar of the County of Suffolk. By PETER OXENBRIDGE THACHER, Counsellor at Law. Boston: pp. 40.

The occasion on which this address was delivered—the anniversary of the Suffolk Bar—is one of no ordinary interest or value; to the elder members, by its agreeable and salutary associations to the younger, by its inspiring *moral*, no less than professional influences. It has called forth, as we have sometimes been favored with witnessing, much learning, ingenuity, and instruction, of which the address by Judge Thacher is one of many examples. The topic, as our readers will perceive from another part of this paper, is of great moment: no one of more general interest could have been selected; and to have presented it, as has been done, in its high and practical importance, is to have conferred a service on the profession and the community.

We say the community: for the public are deeply interested in the religious, as well as in the legal characters of those, to whom may be committed its most sacred interests; not the propeity and liberty alone, but the reputation and the life of its most valued citizens. Mr Thacher has particularly shown, and with the earnestness and eloquence which the subject inspired, the duty of lawyers, as of all intelligent laymen, to investigate for themselves the subjects of religious faith, and to be themselves examples of the righteousness, which by their vocation they are called to maintain. The allusion, which he has drawn from one of their appropriate employments—the investigation of titles—to the duty of examining tne foundations of their own Christian hopes, besides its strict appropriateness, was suggested, we have reason to think, by an interesting anecdote of that eminent statesman and Christian, Chief Justice Jay, of whom Mr Webster, with exquisite beauty and truth, in his late speech at New York, has said, "*when the spotless ermine of the judicial robe fell on John Jay, it touched nothing not as spotless as itself.*"

Of this great lawyer it is related, that being engaged in the investigation for a client of a title of considerable value, it occurred to his thoughts, and awakened a serious inquiry with his own mind—"While I am giving so much time and pains to search out another's title to a *worldly* estate, how stands my own title to the *heavenly* inheritance?"

Towards the close of the address, Judge Thacher makes eloquent mention of some departed members of that fraternity, who by their attainments or their promise, the distinctions they had gained, or were rapidly earning, were the objects of general respect. And it is certainly a subject for congratulation to this community, that of that honorable profession, both among the living and the dead, so many have been found among the professors and advocates of true religion; who have adorned their calling, not only by their learning and high-minded integrity, but by their Christian faith and exemplary piety. Sir William Jones is not the first nor the last, who could bear his personal testimony to the truth of the Scriptures. Of both the late Chief Justice Parsons, and the Hon. Samuel Dexter, we all know, that their careful investigation of the evidences of Christianity, which was the investigation, as they declared, of a lawyer, was followed by a complete conviction of its truth; while of the latter we have heard it said from an authority, on which we can rely, that he gratefully acknowledged, that "the first impressions he received of the religion of the gospel, to touch his heart and to show him the beauty of holiness, were from the preaching of one, whom he constantly attended, the late Rev. Mr Buckminster."

In the close of his address, Judge Thacher has offered some weighty political suggestions. The good wishes and counsel, with which he connects them, for his younger brethren of the profession, are affectionate and wise. But knowing as we do, his reverence of such authorities, and his familiarity with them too, we cannot but wish that he had adopted for his model, the benedictions of an Apostle; of the eloquent Paul, for example, or of "St John the Divine," rather than an heathenish prayer from those old worshippers of false gods—the Lacedemonians.

DOMESTIC INTELLIGENCE.

The Country destined for the Indians. During the late session of Congress, the Committee of the Senate, on Indian affairs, examined several persons, relative to the character of the country destined for the Indians, beyond the Mississippi, and respecting the condition of those Indians who have already removed to that region. The following is the statement of Mr Choteau, who appears to be an intelligent man, and who has been extensively engaged in the Indian trade upon the Arkansas and its vicinity, for several years. The account contains valuable information, and the feeling excited by the *Indian question* will increase the interest of our readers. Mr Choteau resides in St Louis, and has a trading house on the Verdigris, a tributary to the Arkansas, uniting with that stream about seven hundred miles above its junction with the Mississippi. Mr Choteau says, that from personal observation, he is acquainted with the country west of the Mississippi, as far as the south branch of Columbia river, on the head waters of the Arkansas and Red river, as far as New Mexico, and along the whole conrse of the Arkansas.

The country is somewhat elevated, and not liable to inundations; its climate is mild, winters open and never cold unless the wind comes across the great western prairies, and then freezes the streams only where the water is slack. The greatest fall of snow I have seen was less than four inches, and it did not remain on the ground more than thirtysix hours; the soil is fertile; the country abounds in fresh water, springs, boiling either through gravel or lime-stone rock; and it also abounds in salt water, much of it very strong; one spring, at which forty gallons will make one bushel of salt; many salt streams exist which are good for stock. The salt fork of the Arkansas which falls in from the S. W. about 170 miles above Fort Gibson, is strongly impregnated with salt, and when the Arkansas is low, and that fork happens to be flush, communicates a saline taste to its waters for some hundreds of miles. The Great Salt plain I never was at, but have heard it often described both by white hunters and Indians; it is about 220 miles S. W. of Fort Gibson on the south side of the river, it is about ten miles long, one mile and upwards wide. All over this plain, the salt forms under the heat of the sun about one eighth of an inch thick on a sandy soil. I have seen this salt and bought it by the bushel of the Osage Indians; it is white, of a small fine grain; the Indians, for hundreds of miles around, come to gather it. No nation owns it; and it is the general resort of various tribes to procure a provision of this essential article. About fifty miles further and a little to the S. of W. the rock salt is found; a place where the salt is procured in masses. I have never been there, but I have bought of this salt, and I am told by the Indians, that it is like a large rock which protrudes through the bluff bank of a creek, and they quarry it with hatchets. They speak of it as being in great quantity. In its native state it has a mixture of red veins through it, faint or dull red and white.—The Arkansas is navigable for seven hundred miles for steam boats, barges, and keels, for four or five months in the year, and passing through the Indian country.—The timber of the country is the oak, black walnut, hickory, ash, hackberry, locust, mulberry, pine, cedar, pacane, cherry, boisd'are, and other kinds common to the Mississippi. The country allotted to the Choctaws and Cherokees has a larger proportion of timbered land than that laid aside for the Creek Indians, though the latter have enough for their wants.—Throughout this country indigenous fruits are found in the greatest abundance; they consist in a variety of fine grapes plumbs, black haws, straw and black berries, papas, persimons, may apples, and a species of pome granate, which is much esteemed for its flavor. Roots used as food are also abundant; and the rivers furnish an ample supply of good fish. As regards the fertility of the prairie lands, I have raised from 45 to 50 bushels of corn to the acre, and from 18 to 20 of wheat, which weighed sixtyfour lbs. to the bushel. The prairies are covered with fine grass—stock do well on it, winter and summer.—In the winter the grass of the prairies dies and cures, and the cattle and horses prefer it, and keep fat upon it; but in cold windy wet weather, they resort to the timbered land to get cane, wild rye, and a winter grass. The country abounds in wild game, as the buffalo, elk, deer, antelopes, bears, and furred animals; wild horses are found to the S. W. in numerous herds. I have seen the face of the country covered with them as far as the eye could reach, and often I have been obliged to keep out guards to fire and keep them from breaking in upon my camp or travelling line. The remark is still more applicable to the buffalo. As relates to the adaptation of the country for tillage, excellent crops of corn, wheat, rye, oat s, &c. may be raised with equal abundance as could be produced from the best lands in the State of Missouri.—And as it regards the proximity of the wild or savage Indians, the nearest band is the Paw-nis Pick, whose village is about 250 miles from Fort Gibson; they raise corn and vegetables in small quantities. Other rambling tribes are to be found; they are the Padocas, Artaus, Huitsitas, Hichas, and Couradas; their range is from the Pawnees Picks to San Antonio in Texas, to the south. The Carmanches, Arapahoes, Cayouwas, and other bands, ramble from the head waters of the Great Platt, Arkansas, Red river, in the direction to San Antonio, and parallel to that chain of the rocky mountains running south.

The condition of the Cherokees and Creeks who have emigrated, is good. My trading house is within the Cherokee country and adjacent to that of the Creeks, and I know their condition well. They have good log houses, many of which are double; and fields according to the means of the individual. I know some who have under fence and under culture about 150 acres of land. They raise all the kinds of grains and vegetables common to that latitude: patches of cotton and tobacco and of upland rice, are common among them. Spinning wheels and looms are in use. Stocks of cattle, horses, hogs, sheep, and goats, are owned by these people. They have poultry, to wit, chickens, turkeys, ducks, and geese. Their women ride on side saddles, and dress according to their respective means to do so in the manner and fashion of the whites—the same remark will apply to the dress of the men. The furniture of their houses comprise chairs, tables, beds, bedsteads, and in some instances bureaus. The table, in many houses, is neatly set—and a good comfortable dinner, supper, or breakfast is served. Tea and coffee are in general use. They supply the garrison, (Fort Gibson,) their agent and traders with poultry, butter, eggs, wild game and other articles that are usually brought to market at our towns. In the last year, (1830,) the Creeks have raised a surplus of corn above the wants of their own consumption, by estimate, of at least 50,000 bushels; and the Cherokees, this year, supply by contract, the corn required at Fort Gibson, for the public service. The Cherokees already have three salines in operation, and are adopting measures to put two or more in operation during the current year—and it is believed that they will, ere long, be able to export salt extensively. The game of this country furnishes a rich source of relief to the emigrants. A few weeks' hunt puts it in their power to procure a quantity of meat for their subsistence, besides skins enough to obtain from the traders such goods as are required for their wants. And finally, other resources exist in the country, which must eventually add greatly to the wealth and prosperity of these people, so soon as they are developed—I mean the exploration of the rich lead, iron and coal mines, abounding in those regions. So convinced are the people who have removed of these advantages, that I have heard many say, that no inducement which could be offered, would induce them to return east of the Mississippi. I know them to be satisfied, and that many send for their relations to come and join them, bearing their expenses. Many that were idle and worthless in their old country, are now industrious and doing well. The Indians themselves have pointed out instances of this to me, and said, there is a man that was nothing—he was a vagabond—now he has a house—he has stock of his own—and he works. Their children are numerous and healthy. The tribes are increasing, and the country is salubrious.

The Election. The annual election for Governor, Lieut. Governor and Senators took place on Monday. No doubt is entertained of the reelection of Gov. Lincoln and Lieut. Gov. Winthrop. In this city 2840 votes were given for Lincoln and 640 for Morton. Hon. Charles Wells, Alexander H. Everett, George Blake, Benjamin F. Pickman, Otis Everett and James C. Merrill were chosen Senators for Suffolk county.

No choice was made of a member of Congress in Essex North District, and probably none in Bristol District.

Artillery Election Sermon. The Rev. Mr. Barrett of this city, will preach the sermon before the Ancient and Honorable Artillery Company, at their next anniversary.

Appointments. Alden Bradford, William Parmenter and Samuel S. Lewis have been appointed by the President Commissioners of Insolvency under the late act of Congress.

Dinner to Mr Webster. A splendid dinner was given at New York, on Thursday, the 24th ult. in compliment to Mr Webster. On this occasion about three hundred gentlemen, without distinction of party, united to evince their respect for the talents, the eloquence and the exalted character of our fellow citizen. Chancellor Kent presided, assisted by Messrs. Hone, Jay, Maxwell and Greenway. The following toast was introduced by a complimentary and handsome address from the President.

Our Guest, Daniel Webster,—To his talents we owe a most triumphant vindication of the great principles of the Constitution.

After the acclamations with which this toast was received had subsided, Mr Webster rose and addressed the assembly more than an hour. He was heard with attention and delight, and concluded by giving as a toast—

The City of New York,—Herself the truest eulogy on the union of the States.

The animated feeling and gratification displayed by the company, evinced that splendid talents, united with patriotism, and integrity will at all times command respect and admiration.

Adams' Female Academy. This institution is situated at Derry, N. H. From a printed statement of the plan of education pursued there, we are led to believe it an advantageous situation for the education of young ladies. The expenses per quarter are from $25,50 to $30,75. The following paragraph from the printed statement shows that is not, as too many of our schools are at the present day, under any sectarian influence.

Equal care will be taken as to the moral and intellectual improvement of the pupils,—and while we studiously avoid inculcating the peculiar tenets of any particular system of theology, we shall aim to enforce those great principles of our religion, which cannot fail to have a permanent and salutary effect on the character.

Resignation. Edward Tucker, Esq. late Clerk of the Judicial Courts in Essex County has resigned his office, and his resignation has been accepted by the S. J. Court.

Arrests in Georgia. Rev. Samuel A. Worcester, a Missionary of the American Board of Foreign Missions, Mr John F. Wheeler, one of the printers of the Cherokee Phœnix, and Mr Thomas Gann, have been arrested under the laws of Georgia, for residing among the Cherokees, without taking the oath of allegiance, and obtaining a permit from the Governor. Should the law be enforced, their punishment will be imprisonment in the penitentiary for not less than four years.

FOREIGN INTELLIGENCE.

LATE FROM EUROPE.

By an arrival at New York, Liverpool papers to Feb. 24th have been received. [Ten days later than by previous arrivals.] They furnish news of considerable interest.

England. There had been no occurrences of importance in England since the last dates. In Ireland there had been great suffering among the poor. The Government had distinctly denied having entered into any compromise with Mr O'Connell. Mr Cobbett had been indicted, and a warrant of arrest issued against him, on account of certain publications.

A perfectly good understanding is said to exist between England and France on all subjects.

Belgium. The King of the French had definitely and officially replied to the Belgian Deputies, that he could not, under any circumstances, accept the Belgian crown for his son. In the Brussels papers it is stated that the Belgians are to have the brother of the King of Naples for their sovereign. What foundation there is for this we have no means of determining. It appears that after the decision of France respecting the Duke of Nemours it was declared by a Protocol issued by the Congress in London, of the five Powers, (England, France, Austria, Russia and Prussia) that if the Duke of Leuchrenberg should be elected he would not be recognized by any one of these powers.

France. Serious disturbances had taken place in Paris. They were occasioned partly by the party called Carlists, or friends of the old dynasty, and partly by those who wish further reform, and who disapprove the pacific measures of Government. The first exciting cause was an attempt of the Carlists to perform a funeral service in memory of the Duke of Berri. It was so conducted as to give great offence to the populace. The discontented availed themselves of the occasion, and it became necessary to call the aid of the National Guards on the 15th and 16th to preserve order. The fury of the mob was principally directed against the churches, from which the authorities removed the crosses wherever the mob desired it. The fleur de lis, the emblem of the Bourborn family was also destroyed wherever it was found. Even the national seal had been new modeled so as to exclude it. There had been great disorder at one of the sittings of the Chamber of Deputies. On one side it was declared that a republic was wanted, and on the other M. Lafitte said, 'The ministry is stronger than the Chamber and will prove it when necessary.' There was much astonishment and confusion in the Chamber. The Minister of the Interior, Montalivet, had resigned. Several persons of distinction, supposed friends of the old royalist party, had been arrested. There seemed to exist strong fears of another revolution. The King had resolved on spirited and energetic measures to preserve order. What the result will be time must determine.

Poland. The Russian troops had entered Poland, and were tending towards Warsaw. The Polish troops were full of courage and ardor. A great battle was expected to take place as early as the 12th of February. Hamburgh papers of Feb. 15th describes the enthusiasm in Poland as very great. In Prussian Poland a spirit has beeen manifested decidedly favorable to the Poles. Prince Radzivill is confirmed in his appointment as Commander-in-chief of the forces of the kingdom.

The Polish Diet had placed the executive power in a commission of five members, and have issued a spirited answer to the proclamation of the Russian General Diebistch. It is said that Austria is on the eve of a war against Poland, which is threatened with invasion by Russia, Austria and Prussia; and that the French Ambassador to Russia has assured the Emperor, that the French Government are not disposed to countenance the Polish revolution. The Emperor Nicholas has named General Diebitsch Governor of Poland.

Italy. By Havre papers of the 12th of February, previously received, it was stated that a serious revolution had broken out in Italy. The report is confirmed by the late arrival. One of the papers says, 'the revolution spreads rapidly.' Paris papers of Feb. 21, says that an express which arrived at Toulon on the 13th brought news, that the kingdom of Naples, the whole of Romagna, the Duchies of Lucca, of Plombino, and of Modena, and almost all of Tuscany were in a state of insurrection, and that Italian tri-colors were every where hoisted without opposition.

It is stated also that an extraordinary courier arrived at Marseilles on the 20th, which brought intelligence of an open revolution at Genoa. Private letters from Modena of Feb. 11th, say, 'Bologna and all Romagna have broken the arms of the Pope and restored the Lion and the tri-colored flag.

The Jews. A late German publication contains the following notice concerning this remarkable people.

We find the Jewish nation scattered over all parts of the world. No where do they form an independent people, and in no country indeed, have they a fixed residence, if we except some villages in Russia and Arabia, where they live in distinct communities.

The number of the Jews is not decreased much since the time of David and Solomon. Their population was then four millions. At the present day they amount they amount to about three millions, two hundred thousand souls, who are distributed in the following manner:—

Bavaria,	58,402	Great Britain,	12,000
Saxony,	1,300	Low Countries,	80,000
Hanover,	6,000	France,	60,000
Wurtemburg,	9,068	Sweden,	450
Barden,	16,930	Denmark,	6,000
Electorate of Hesse,	5,170	Switzerland,	1,970
Grand Duchy of Hesse,	14,882	Italy,	36,000
Rest of the Allied German States,	18,248	Ionian Islands,	7,000
Frankfort, on the Maine,	5,200	Cracow,	7,000
Lubeck,	400	Turkey,	321,000
Hamburg,	8,000	Asia,	138,000
Austrian States,	453,545	Africa, (of which 300,000 in the Empire of Morocco,)	504,000
Prussia,	134,980	America,	5,700
Russia,	426,908	West Indies,	50
Poland,	232,000		

There are no longer any Jews in Spain or Portugal; there never have been any in Norway; Sweden did not admit them till lately; in the Austrian States they enjoy some rights; in England though they participate in all the rights of Dissenters, they have never prospered; in Russia they are tolerated, but under strict surveillance in the States of the German confederacy, in France, in the Netherlands, and in Prussia, the Jews enjoy all the rights of citizens, without however being eligible to places of public trust.

MARRIAGES.

In this city, Mr David Lothrop to Miss Abigail Norris; Mr Simeon Ladd, of Bucksport, to Miss Ann Margaret Freeman.

On Thursday evening, by Rev. Mr Young, Mr Caleb J. Pratt to Miss Caroline D. Major.

In Dedham, Mr John Broad Tolman, junior publisher of the Dedham Patriot, to Miss Lydia Sophia, second daughter of Herman Mann, Esq.

In Braintree, Mr Benjamin Newcomb to Miss Jane Nash.

In Stow, 31st ult. by Rev. Mr Sibley, Mr Dix Fletcher to Miss Louisa W. Patch.

In Colombia, Missouri, Mr Nathaniel Patten, editor of the Missouri Intelligencer, and formerly of this city, to Mrs Eliza Ann Holman, daughter of the late Col. Samuel Williams.

DEATHS.

In this city, Susan E. Munroe, wife of James B. Munroe, aged 17; Mrs Fanny, wife of Mr Caleb Hartshorn, 39; on Saturday morning last, Mrs Catharine, widow of the late Oliver Brewster, Esq.

In Charlestown, on Sunday, suddenly, Henry B. Gardner, eldest son of Dr Henry Gardner, aged 21.

In Roxbury, Alpheus Moore Withington, jr. aged 18; Mrs Maria Matilda, wife of Mr Willard A. Humphrey, 20; Miss Catharine Seaverns, daughter of the late Luther Seaverns, Esq. 24.

In Scituate, Mrs Hannah Thomas, wife of Rev. Nehemiah Thomas, aged 64.

In Barre, Miss Mercy Perry, aged 96.

In West Newbury, Mr Moses Pillsbury, aged 92, a soldier in the French war.

In Harvard, Mr David Atherton, aged 73.

In Worcester, Isaiah Thomas, LL. D. aged 82.

In Hartford, Jonathan W. Edwards, Esq. aged 59, for many years an eloquent member of the bar in that county. Mr Edwards was son of the late President E. of Union College.

In Boscawen, N. H. on the 27th ult. Mr Asa Sherman, formerly of Townsend Mass. aged 24.

In Providence, Mr Benjamin Eddy, aged 83.

In New York, Rev. F. G. Schæffer, D. D., late Pastor of the Evangelical Lutheran Church of St James, President of the Synod of that connexion, Professor of the German Language, &c. in Columbia College. Dr Scheffer was distinguished for his urbanity of manners, literary acquirements, and unaffected piety. He died in the 39th year of his age.

In Springsberry, Va. John Morgan Sullivan, Esq. of this city, aged 36.

NEWTON FEMALE ACADEMY.

The Spring Term of this institution will commence on Wednesday, the 4th of May, under the superintendence of Miss REBECCA S. LEACH, in whose qualifications as a Preceptress, the Trustees have much confidence. Instructions will be given in all the English branches of Education, usually taught in Female Academies and High Schools—also in French and Latin.

This Academy is within 7 1-2 miles of Boston, and its location delightful and healthy.

Board 1,75 per week. Tuition for English branches 5 dollars per quarter—$2 addition for Latin or French.

By direction of the Trustees,

WILLIAM JACKSON, *Secretary.*

REFERENCES.

Hon. SAMUEL HUBBARD, Court Square,
Mr JACOB ABBOTT, Mount Vernon High School.
FRANCIS JACKSON, } Land Commissioner, } Old State House.
JOSIAH STEDMAN, No. 438 Washington Street.
THOMAS A. DAVIS, No. 1 Washington Street.

April 9. 4t.

TRACT No. 46, *(First Series,)* A. U. A. Just published Tract No. 46 of the First Series of the Amer. Unit. Assoc. "On Piety at Home. By Caleb Stetson." pp. 16. At the Depository 140 Washington Street. GRAY & BOWEN.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. III.—No. 4.—(New Series.) For April, 1831.

CONTENTS.

Explanation of our Saviour's declaration respecting "the sin against the Holy Ghost,"—Matt. xii. 31, 32; Regeneration explained, and some objections to the popular views of it stated; Recollections and remarks of an aged Clergyman, now living, respecting the changes that have taken place in religious opinions, and in the character of preaching, in New England, for the last fifty years,—No. II; Original Poetry—Sabbath Morning; "The heart is deceitful above all things"; Correspondence and Diary of Philip Doddridge; Orthodox Defence of Orthodox uncharitableness, Correction of mistatements respecting the Theological School at Cambridge, and the late proceedings of the Overseers of Harvard University; Ordination at Augusta, Georgia; Obituary notice.

LIBERAL PREACHER, *for April.*—Just published by L. C. BOWLES, 124 Washington Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for April, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 4. Containing a Sermon by Rev SAMUEL BARRETT, of Boston, Mass.—"*Our Christian Privileges and Obligations;*" from 1 Cor. vi. 1.

SCHOOL FOR YOUNG LADIES.

THE school at Charlestown Convent, having been so much approved, it was thought practicable to establish a Protestant School, which should combine all the advantages of the Convent. The great object of this institution, is, to give children the instruction they would receive from a judicious mother. Their health and comfort will be watched over, with parental tenderness; care will be taken to form habits of neatness and order; and every day the pupils will take exercise in the open air, attended by one of their instructers. The great aim will be, to give girls a thorough domestic education, without neglecting the elegancies of polished life, thus fitting them, as their situation and duties in after life may require. Mrs ELLEN M. GIBBS will superintend the domestic arrangements, and supply a mother's place to the children. Miss LYDIA GRAFTON PRESCOTT, will attend to the English branches, and the history of our own country will receive particular attention. The ornamental department, as painting, &c. will be provided with a suitable instructress. French, Spanish, Italian, Latin and music taught by masters if required. All lessons will be given in presence of one of the ladies of the establishment. Botany will be taught in the open fields, in order to combine health, pleasure and instruction. Arithmetic will be taught by the old and the new method, both being deemed necessary to form a perfect Arithmetician. Book-keeping will be considered a branch of study. Each child to be responsible for the care of her own clothes, and will be taught to do her own sewing and mending. Each young lady, at a suitable age, will take her turn in household affairs, to be instructed in domestic employments. In the system of rewards, all danger of exciting bad feelings will be avoided as far as possible. The children will be taught to consider goodness as its own reward.

Each young lady to bring bed, bedstead and bedding, napkins, towels, silver table spoon, tea spoon, knife, fork and tumbler, all to be returned at her departure. In order to banish envy, and make fine dress a subject of small importance in their thoughts, the children will wear an uniform of crimson in the winter, and blue gingham in the summer season. Religious instruction confined to the Bible. Three months notice of removal is desired. No boarder allowed to sleep out except in cases of great emergency. No visiters allowed on Sunday. Terms as at the Charlestown Convent.

TERMS.

Board, tuition, &c. per annum payable quarterly in advance,	$125,00
Ink, quills and paper,	4,00
Books at the store prices.	

EXTRA CHARGES.

Each language, per quarter, payable in advance,	$6.00
Piano,	5,00
Use of Piano,	1,00
Painting in Water Colors,	5,00
Painting in Oil,	6,00
Painting on Velvet, Wood and Satin,	5,00

Dorchester Heights, March 19th.

REFERENCES.—Rev. Alonzo Potter, Boston—Rev. J. L. Blake, South Boston—Rev. Dr Gray, Roxbury—Rev. J. H. Fairchild, South Boston. 4t.

BOSTON, BOLTON, LANCASTER & STERLING ACCOMMODATION STAGE.

THE public is respectfully informed that FIELD & HOLMAN's Accommodation Stage will in future leave Wildes' General Stage Office, No. 11 Elm Street, Boston, Tuesday, Thursday and Saturday, at 7 o'clock, A. M. and arrive in Sterling at 2 P. M. Leaves Sterling at 7 A. M. and arrives in Boston at 2 P. M.

The *Boston, Lancaster, Greenfield* and *Albany Mail Stage* leaves No. 11 Elm Street, Boston, the same mornings, at 2 A. M. and arrives in Albany the second day.

The *Boston, Fitchburg, Keene,* and *Burlington Mail Stage* leaves Boston, Monday, Wednesday and Friday, at 4 o'clock, A. M. and arrives in Keene at 7 P. M. Leaves Keene, Tuesday, Thursday and Saturday, at 4 A. M. and arrives in Boston at 7 P. M.

FIELD, HOLMAN & Co. *Proprietors.*
E. ESTABROOKS, *Agent, Boston, Mass.*

PRIVATE INSTRUCTION.

Mr Goldsbury proposes opening a private school at his residence in North Bridgewater, for the instruction of young gentlemen in the common and classical branches. He would be happy to receive into his family six in addition to those already engaged.

The terms will be $2,50 a week, including board, washing, and tuition. 6t. March 19.

NATURAL HISTORY OF THE BIBLE

This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. Feb. 19.

HISTORY OF SHERBURNE.—For sale at this office a few copies of the History o Sherburne. Feb. 26.

SELECTED POETRY.

LINES WRITTEN IN VIEW OF THE SEA ON SABBATH MORNING.

BY PARK BENJAMIN, ESQ.

Dash on! dash on! ye kingly crested waves!
From your high throne of rocks come proudly down.
No white plumed sail your billowy anger braves,
No sea-birds rest upon your sprinkling crown,
Which in the clear bright moon, like myriad gems,
Flashes in radiance o'er your peaceful brow;
But the wild storm your sweetest smile contemns,
And spreads his gloomy wing above ye now.

And I do love thee, ever glorious sea!
Lashing the green shore with thy constant surge,
In thy majestic grandeur bounding free,
And rolling onward from the horizon's verge,
As beautiful to me as when the sky
Bends in its orient splendor o'er thy breast,
Or when, commingling with the waters, lie
Eve's crimson clouds along the fading west.

Oft have I dreamed, in my unsullied hours,
Of thy deep glories—and I longed to go
And dwell forever 'mid the coral bowers,
Where life's dark grief I never more should know,
And I would fling my hopes upon thee here,
While gazing thus upon thy stormy wrath;
For brighter thou than all the earth hold dear,
And surer promise in thy ocean path.

Thou didst bereave me once, of all the soul
Loved best and warmest—and the shade of years
In vain extends to thought's remotest goal—
It may not hide from memory the tears,
The wasting blight of sorrow and of pain,
The shrouding mist that curtained the pure day
Of joyous youth, when to the unknown main
Nearest and dearest thou didst bear away.

Still do I love thee, infinite abyss!
For thou dost image forth the mighty power
Of Him, who cheers the desolate: this, this,
When tempests rage, and massy vapors lower,
Or smile the hushed waves, like an infant child,
Doth beautify thy form, and throw around
That charm so fair, and yet so grandly wild,
Which I in Ocean's loveliness have found.

It is God's holy morn. Why do ye raise
Your voices to his temple-arch above?
"We join the song of universal praise,
We form the incense too of boundless love."
Answer ye thus! roll then your anthem choir,
Come forth, glad waters, from your thousand caves;
Till all things blest and beautiful expire,
Dash on! dash on! ye kingly crested waves.

[From the Religious Intelligencer.]

"Thou preparest a table for me, in the presence of my enemies."—DAVID.

Oh Thou! who bounteous to their need,
Dost all earth's thronging pilgrims feed,
Dost bid for them, in every clime
The pregnant harvest knows its prime,
The flocks in verdant pastures dwell,
The corn aspire, the olive swell,
How shall I thank Thee for the care,
That doth my hourly wants repair?

Thou pour'st me from the nested grove
The minstrel melody of love.
Thou giv'st me of the fruitage fair,
That summer's ardent suns prepare,
Of honey, from the rock that flows,
And of the pertume of the rose,
And of the balmy breeze that brings
Health on its pure and viewless wings.

Though care the withering brow may trace,
And toil the lingering smile efface,
Or dark dejection teach distrust,
Or sin debase the soul to dust,
Still Thou, Oh Lord, in love divine,
Forbearance dost with wisdom join,
Still in the midst of these our foes,
Dost grant the wearied frame repose,
And still with more than parent's care,
Our daily banquet dost prepare.

MISCELLANEOUS.

[For the Christian Register.]

AMERICAN COLONIZATION SOCIETY.

MR EDITOR,—Since the formation of the Massachusetts Auxiliary to the American Colonization Society, I have observed several pieces in the papers, designed to show that the Society is inexpedient and unworthy of public patronage. These charges are of a high and important nature, and, if well founded, ought to close the hearts and hands of our citizens against it forever. It seems however to be allowed by some of its opposers, that the motives of its friends are good, but that their measures are injurious.

Now sir, I do not profess to be thoroughly acquainted with all the minute operations of this Society; but I have followed it sufficiently far to enable me to form an opinion of its merits satisfactory at least to myself, but which has led me to very different conclusions from those of the writers above named. I am however, in common, I believe, with all its friends, both willing and desirous that its claims to public confidence and support should be fairly and fully discussed before the public. As we have no private or selfish interest in the matter, we desire that it should stand on the basis of its own merits, and if it cannot thus stand, the members as far as I am acquainted with them, are ready, at once, to withdraw their supp rt.

The object of the Colonization Society is primarily the benefit of the black part of our population, both slaves and free; and the relieving of our country from that evil, which even slaveholders themselves declare to be already almost intolerable—I mean slavery; and moreover to shed the light of Christianity and its attendant blessings on the African continent; and finally, as a joint result of the whole, the diminution and final extinction of the slave trade.

These objects, I presume, will not be objected to by any but the slave dealer. The only question respecting the society is concerning its motives and measures. Now as to the first, I know of nothing they can do, but merely to assert that their motives are what they seem; and I know that they do assert, once for all, that they have no covert or sinister designs hidden under these professions;—they assert it, because such designs have been attributed to them, and not because they suppose their conduct needs any such vindication.

But with respect to the measures—are they good and justifiable? Before we can answer this question, we must know what those measures are. They were originally stated nearly thus—to remove to a colony in Africa such of the free blacks in our country as are willing to go. But here in the outset we are met with objections; have not the blacks, it is asked, a right to remain in America? Doubtless they have—I know of no one who denies this; but I suppose they have a right also to go to Africa if they choose, and the Society wish no one to go except he goes freely; they had far rather have him remain, than go a discontented emigrant to Liberia. The whole scope of the enterprise is voluntary. The Society attempt to persuade no one to embark by other motives than a conviction that it is for his own benefit; and for proof that it is so, they appeal to the state of the Colony; to the full and strong expressions of the emigrants themselves, who declare that on no account would they leave the Colony. Strangers who visit them speak of the happiness and prosperity which reign there. The place has all the characteristics of a rising republic, in all the ardor of youthful enterprise.

But why carry them to Africa? Simply because it is the most effectual means of elevating them to their proper standard. There they are in the land of their fathers, carrying civilization, religion and liberty with them, and enjoying every possible facility for the accumulation of property and the enjoyment of the blessings of social existence. But why not educate them in America? This is indeed a strange question to ask the Colonization Society; seeing that they have recently established a school for the express purpose of educating colored youth; and that those who were most zealous in the formation of the Society, were also most active in establishing schools for their instruction. Witness the efforts of S. J. Mills, who was one of its first founders; and who at the same time labored with success in establishing African schools in this country. The truth is, the more they are enlightened, the more hopes have the Society of obtaining active, intelligent and useful emigrants to build up the Colony at Liberia, and plant others along the coast of that dark continent.

But it is said, the climate is deadly; and appeal is made to the case of some companies, who suffered greatly on their arrival from America. But sir, let us know the peculiar cause of this. We know that in the first settlement of New England a dreadful mortality swept away the ranks of the Pilgrims; but are the granite heights of New England under a deadly sky? Let us hear then what the inhabitants themselves say. "I am much pleased," says Dr Randall, one of the colonial agents, "with the climate, location, fertility and population of Liberia. The climate is at this season (December) most delightful." "I consider the town of Monrovia quite as healthy as any of our southern cities. I am convinced, that with proper precautions, and even moderate prudence, emigrants may come out from any of the northern States with but little to fear from the effects of the climate." "In the early years of the colony," say the settlers themselves, "want of good houses, the great dangers and fatigues of the settlers, their irregular mode of living, and other hardships, greatly helped the other causes of sickness, which was attended with great mortality; but we look back to those times as to a season long past and forgotten. For the last two or three years, not one person in forty from the middle and southern States has died from change of climate." Many other quotations might be made to the same import. One fact is of the highest importance, that the climate is congenial to the constitution of the blacks; and that the natives are a healthy, athletic, and long lived race.

But, say the opponents, the measures of the Society are such as to rivet still closer the chains of slavery. And how does this appear? Because, they say, the Society allows the claims of slaveholders, and confines its efforts to free blacks, while the slaves are so much more numerous and oppressed.

Now with respect to the right of masters over slaves, whatever may have been said or done by individuals, the great principle of the parent Society is, that slavery is not only an evil, but a crime. That the right of the master over his slaves is a mere fiction; that he had indeed, *a legal* right, but as to a natural and moral one, he has none. Nay, leading members of the Society have related anecdotes, in my hearing, of occasions in which they have openly argued with Southern planters on the *criminality* of holding their fellow beings in bondage.

As to confining their efforts to free blacks, if it be meant that none have gone who were not free at the time they sailed, it is true, for by coming under the care of the Society, they are *ipso facto* free. But further than this, it is by no means true. But if it be meant, that they commenced their operations with free persons of color, I answer, that their object, indeed, was entirely opposed to slavery; but it does not follow, that the only right way of proceeding was to neglect the free blacks who were at their own doors. On the contrary, the only course, which promised success, was to commence a colony with those who only were fit persons to compose it. Now, sir, as I view the subject, the measures pursued by the Society have a direct tendency towards the removal of slavery. It is well known, that since they have been in operation very many slaves have been emancipated; and that, by those who would not give them their freedom on any other condition. I am informed by the best authority, that 4000 slaves are now waiting to embark; besides many free colored persons, who have long wished for an opportunity to go, which the Society has not been able to afford them. This year six vessels are expected to sail for the Colony.

As I have already trespassed too long on your patience, I will only add, that the influence of Colonies in repressing the slave trade is known by experience; and were the coast lined with them, it would put a stop to it forever. A.

HANSEATIC AND SWISS CONFEDERACIES.

The article, from which the extract on a Congress of Nations in our last paper was taken, gives the following sketch of the leagues of the Hanse towns and the Swiss cantons.

The league of the Hanse towns commenced in the 12th century, and was confirmed and established, in the year 1234, and an extraordinary general assembly was held every ten years, in which they solemnly renewed their league, admitted new members, and expelled old ones, if they proved refractory. It first commenced by a league between the cities of Lubec and Hamburg, and afterwards consisted of twelve towns situated near the Baltic. They first formed a system of commercial, international laws, enacted in their general assemblies. The league afterwards extended to between 70 and 80 towns and cities. But in the year 1730, the regular number was 63; besides, there were 44 towns that were considered as allies. While they kept at peace they flourished beyond all precedent, but having got rich, they equipped ships and raised armies, and about the year 1346, waged a successful war against Waldemir III. king of Denmark, and afterward, again, against the same power in 1428. By these means they drew on them the jealousy of other powers, and the league was gradually reduced, so that the present Hanseatic league consists of only three cities, Lubec, Hamburg and Bremen, and in the definitive treaty of 1803, they were acknowledged as Hanseatic cities, with the guaranty of their jurisprudence and perpetual neutrality.

The foundation of the Swiss Confederacy was laid in 1308, but "the code of public law between the combined republics of Switzerland is founded on the treaty of Lempatch in 1393, upon the convention of Stenzt, and the treaty of peace concluded in 1712, at Acan, between the Protestant and Catholic cantons." From these several treaties it appears, that the Helvetic union is a perpetual defensive alliance between independent powers, who protect each other, by their united force against all foreign enemies. Another essential object in the league is, to preserve general peace and good order; for which purpose it is covenanted, that all public dissensions shall finally be settled between contending parties in an amicable manner, and with this view, particular judges and arbiters are appointed, who shall be empowered to compare the dissensions that may happen to arise. To this is added a reciprocal guaranty of the form of government established in the respective commonwealths. No separate engagement, which any of the cantons may conclude, can be valid, if it be inconsistent with the fundamental articles of this general union. With these exceptions, the combined states are independent of each other; they may form alliances with any power, or may reject the same, although all the others have acceded to it—may grant auxiliary troops to foreign princes—may prohibit the money of the other cantons from being current within their own territories—may impose taxes, and in short, perform every other act of absolute sovereignty.

A writer in the Christian Spectator observes, "No diversities of character and state are greater than those which exist in this confederation. It comprises people of three distinct nations, speaking three of the prominent languages of Europe, the Germans in the east, the French in the west, and the Italians in the southeast. They are divided into twentytwo independent states, each of which has a dress and manners in some degree peculiar to itself, and a dialect often scarcely intelligible to those around it. The forms of government vary, from the purest democracy, in which every male in the canton above the age of seventeen is a member of the body which makes the laws, to the most rigorous aristocracy, in which the officers are confined almost entirely to the families of patricians. The nature of the confederation is not such as to impress a uniform character upon elements so discordant.—Their *diet* is a mere convention of ambassadors from independent states, who only treat with each other according to the strict tenor of their instructions, and who cannot vote for a law without first obtaining the consent of the government which sends them." This happy confederacy has enjoyed internal peace and plenty, and a degree of liberty unusual in Europe, from their first confederation until the present time, except some troubles, which occurred during the disorders of the French revolution.

BOOKS FOR SUMMER SCHOOLS.

BLAKE'S NEW GEOGRAPHY.—A Geography for Children; with 8 copperplate maps and 30 wood cuts. By Rev. J. L. Blake, author of several popular school books.

Although there are already a great number of Geographies for children before the public, yet it is believed that the author has incorporated into this work some valuable peculiarities which render it worthy the attention of teachers. It has been his intention to make the volume attractive and interesting as well as useful; and as children are fond of variety in books as well as amusements, an attempt has been made in this work to take an advantage of this trait in the juvenile mind. Accordingly part of the lessons are in form of question and answer; others have the questions at the end; and between these alternately arranged are lessons to be answered entirely from the maps. The whole is illustrated by the introduction of historical sketches and anecdotes, which will serve to make the subject interesting, and atone for the absence of every thing like baby talk, which is thought to be wholly unnecessary.

☞ Copies furnished gratis for examination.

PIERPONT'S YOUNG READER.—The Young Reader; to go with the Spelling Book. Embellished with numerous cuts. By J. Pierpont, complier of "The Introduction to the National Reader," "The National Reader," and "The American First Class Book."

The generous reception which the other volumes of this series of Reading Books, have met with, not only in this country, but in England, where two of them have been republished, together with the suggestion of experienced teachers that such a work was much needed, have induced the author to prepare this volume, which he has done with much care.

At the present day all intelligent teachers are aware that to make good readers, you must interest their feelings and understanding in what they read—and that the failure of not a few of the reading books which have been made is to be attributed to the fact that the matter of which they were composed was either entirely above their comprehension or of a dry or scientific character, which they were drilled to read as a task rather than a pleasure as it should be made.—With these things in view, the author of this series has sought for matter of a lively, entertaining character, and at the same time such as would be calculated to produce a salutary practical effect upon the morals and habits of those who read it.

This has been had especially in view in the present volume, which is composed of selections from the works of Watts, Edgeworth, Barbauld, &c. ("whose works the author remarks in his preface, the more widely they are scattered over the world, the better for the world will it be,") and of several original articles, together with some new versions of old fables, both in prose and verse; the whole embellished with numerous appropriate cuts, forming it is believed one of the most attractive and useful works of the kind ever published.

The series is now complete; and those who have used the other volumes, will rejoice at the approach of this; while those who have never used either of them will do well to examine them.

[From the Education Reporter.]

"This new work is intended to complete Mr Pierpont's series. The series arranged in the order in which the books are to be put into hands of children stand thus: *The Young Reader, The Introduction to the National Reader, The National Reader, and the American First Class Book.* We are much pleased with the Young Reader. It combines more excellencies than any book for 'young readers,' that we have seen. The language is simple and intelligible to children. The pieces are short and divided into short paragraphs. The selections are chaste and without an exception of good moral tendency. Some of the stories are made attractive and at the same time are impressed on the memory by means of prints.

"The other books by this author help the pupil forward, by regular and steady steps in the art of reading, each successive work containing pieces more difficult than the former. They have and will continue to have an elevated standing among their numerous competitors. In the matter of *taste*, with a few exceptions they are superior to most others."

NEW FRENCH GRAMMAR.—An Easy Grammar of the French Language, for young beginners. By F. M. J. Surault, late Professor of Philosophy in France, of Latin and French in Paris, and now French Instructor in Harvard University.

[Extract from the Preface.]

The grammars of the French language generally used in the United States and in England, are evidently designed for persons already grown up, and sometimes only for persons who are capable of understanding philosophical rules and reasoning. For children, we have now no grammar, which they can be fairly said to comprehend; none in which the learning of French is not made much more obscure and difficult than it ought or need to be. The present volume has been prepared to meet this want, which, as a teacher the author every day feels. It contains, therefore, only what is indispensable, and all it contains is made as simple, obvious and intelligent as possible.

MUSIC FOR CHILDREN.—The Juvenile Lyre, or Hymns and Songs, religious, moral, and cheerful, set to appropriate Music. For the use of Primary and Common Schools.

It will be recollected that the subject of this work was proposed, and its utility supported by the Rev. Mr Woodbridge, in his Lecture delivered the last summer before the American Institute. This work, the principal materials of which are from the German Schools, has been in preparation since that period, and has been edited by gentlemen well known to the public for their ability fully to perform the task. The Music is simple, chaste and beautiful, and admirably adapted to the purpose. Each air has a base and harmony, and is equally adapted for the parlor and the school room. Many of the Hymns and Songs are translations from the German, especially for this work; some are selected and a few original.

The advantages attending the early cultivation of Music, as stated in the preface, are its means of promoting devotional feelings in the worship of God; of pure and rational enjoyment; of health in its exercise; of the improvement of the heart, and its favorable influence on the mental powers. "No one will question its powers to soften the character and elevate the feelings. It diverts, too, the young from amusements of a questionable character, and it is said that a reformation has in more than one village district been effected, by introducing vocal music among the youth. In the Schools upon the continent of Europe, it has been found materially to promote the good order and discipline of the pupils; to render them more kind to each other and more obedient to their teachers."

Published by RICHARDSON, LORD & HOLBROOK, School Book Publishers.

REV. MR MAY'S LETTERS.

Just received by GRAY & BOWEN, No. 141 Washington Street, "Letters to Rev. Joel Hawes, D. D. in Review of his Tribute to the Memory of the Pilgrims." By Samuel J. May, Pastor of the First Church in Brooklyn, Conn. March 19.

JUVENILE READING LESSONS,—

Being a selection of pieces in prose—designed as a reading book for the younger classes in common and other schools.

This book has the most important words placed over the sections from which they are selected, defined and pronounced, according to the principles of John Walker—also questions at the end of each section.

Just published by N. S. SIMPKINS & Co., Court Street, Boston. March 12.

PROFESSOR WARE'S ADDRESS.

For sale, at the Christian Register office, "The connexion between the duties of the Pulpit and the pastoral office. An Introductory Address delivered to the members of the Theological School in Cambridge, October 18 and 25, 1830. By Henry Ware, Jr, Professor of Pulpit Eloquence and the Pastoral Care. Published by request. Cambridge: Hilliard & Brown. 1830. Feb. 26.

THIS DAY published by GRAY & BOWEN No. 141 Washington Street, the

NORTH AMERICAN REVIEW.

NO. LXXI.

CONTENTS.

Art. I. Origin and Progress of the French Language—1. Choix des Poesies Originales des Troubadours. Par M. Raynouard. 2. Second Memoire sur l'Origine et les Revolutions de la Langue Francoise. Par M. Duclos. [In Vol. XVII. of the Memoires de l'Academie des Inscriptions et Belles Lettres.] 3. Les Poetes Francois depuis le XII. Siecle jusdu'a Malherbe.

Art. II. Foreign Relations of Mexico—1. Memoria de la Secretaria de Estadoy del Despacho de Relaciones Interiores y Exteriores, leida por el Secretario del ramo el dia 13 de Febrero, de 1830. 2. Memoria del Secretario de Estado y del Despacho universal de Justicia y Negocios Eclesiasticos el dia 22 de Marzo, de 1830.

Art. III. Economy of Athens—1. Die Staatshaushaltung der Athener, vier Bucher. Von August Boeckh. Mit emundzwanzig Inschriften. 2. The Public Economy of the Athenians. Four Books. By Augustus Boeckh.

Art. IV. Character and Abuses of the Medical Profession—Rules and Regulations of the Boston Medical Association.

Art. V. Waverly Novels. Parker's Edition.

Art. VI. British and American Shipping—1. The Merchant, Ship-Owner, and Ship-Master's Import and Export Guide. By Charles Pope. 2. Speech of Right Honorable William Huskisson in the House of Commons. May, 1827.

Art. VII. The Art of Preserving Beauty—L'Art de conserver et d'augmenter la Beaute. Par L'Ami.

Art. VIII. Memoirs of Oberlin—Memoirs of John Frederic Oberlin, Pastor of Waldbach, in the Ban de la Roche. Compiled from authentic Sources, chiefly in French and German.

Art. IX. Geology—Geological Text Book. By Amos Eaton, A. M.

Art. X. Imprisonment for Debt—Fifth Annual Report of the Board of Managers of the Prison Discipline Society.

Art. XI. The Water-Witch—The Water-Witch, or the Skimmer of the Seas. A Tale, by the Author of the Pilot, Red Rover, &c.

Art. XII. Bank of the United States.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the ninth day of March, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"An Economical Atlas, for the use of Families and Young Persons; containing thirtyfour maps as follows:—1 Maine; 2 New Hampshire; 3 Vermont; 4 Massachusetts; 5 Rhode Island; 6 Connecticut; 7 New England; 8 New York; 9 New Jersey, Pennsylvania, Delaware and Maryland; 10 Middle States; 11 Southern States; 12 Western States; 13 United States; 14 Mexico, Guatemala and West Indies; 15 North America; 16 South America, 17 Atlantic Ocean; 18 Pacific Ocean; 19 British Islands; 20 France and Switzerland; 21 Germany; 22 Netherlands and Belgium; 23 Spain and Portugal; 24 Italy, Turkey and Greece; 25 Europe; 26 Egypt; 27 Africa; 28 Turkey, Arabia and Persia; 29 Hindoostan and China; 30 Asia; 31 Eastern Hemisphere; 32 Western Hemisphere; 33 Picture of the Western Hemisphere; 34 Picture of the Eastern Hemisphere. To which are added various tables of population and extent; the height of mountains and length of rivers; canals, roads, railroads, &c.; together with views, exhibiting the style of building, dress, &c. in various countries."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

A. U. A. TRACT. Just published by GRAY & BOWEN, No. 141 Washington Street, Tract No. 7, Second Series, of the American Unitarian Association, entitled, "Funeral Consolations." By THOMAS EMLYN.

This excellent and cheap Tract is recommended to the attention of Clergymen, for distribution. March 26.

LARDNER'S WORKS. LANGDON COFFIN No. 31 Cornhill, Boston, proposes to publish by subscription the Works of *Nathaniel Lardner, D. D.* with a Life by Dr Kippis, from the last London dition, in ten volumes octavo. 6w. March 5.

BEASLEY'S VINDICATION of the Fundamental Principles of Truth and Order, in the Church of Christ, from the allegations of the Rev. William E. Channing, D. D., by the Rev. Frederick Beasley, D.D., Rector of St Michael's Church, in Trenton, in the State of New Jersey; and author of the "Search of Truth, in the science of the human mind."

Lux est gratissima undecunque affulgeat.
LOCKE.

Nullum fugimus examen fidei nostræ; nec eam a quoquam recipi petimus, nisi peracta prius investigatione. BISHOP BURNET.

Just published, and for sale by R. P. & C. WILLIAMS, Nos. 18-20, Cornhill. Feb. 19.

☞ A large assortment of Books.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brattleborough, Vt.	G. C. Hall.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass.	Daniel Reed.
Hingham, "	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Dana.
Portland, Me.	Samuel Colman.
Rochester, N. Y.	Clarendon Morse.
Trenton, N. Y	Rev. I. B. Pierce.